614 both sides. Soon afterwards, through negotiations by some
622 go-betweens, the tension gradually subsided and disappeared.
627 Armed conflict among the Lolo because of a clan feud is very common, sometimes lasting for generations without reconciliation. In Ch'ang-pao's case, however, the feud did not last long because it was not a conflict between two clans. Hsing-min and Ch'ang-pao had a nephew-uncle relationship in the same clan, and any feud within the clan is usually settled according to clan tradition, which stipulates that clan members should not consider each other as enemies. Furthermore, Hu Hsing-min's second wife from the Wu-ch'i family is of the same clan as Wu-ch'i Ku-pao. If she and her family should side with her husband's family to fight against Ku-pao, it would be an intrafamily feud within the Wu-ch'i branch. This kind of hostility, which does not involve one clan against another, divides the strength on each side and so complicates the situation that it could hardly result in a prolonged armed conflict.

614 After the conclusion of Ch'ang-pao's case, the white
622 Lolo subjects [pai-hsing] of the Hu family in Wu-chio, number-
●584 ing about a hundred households, were concerned about the absence of leadership in the clan; so they got together and de-
587 cided to arrange a match between Hsing-min's younger cousin [his father's younger brother's son] and Hsing-min's wife from the Li-ch'ü family (Li-ch'ü shih). Hsing-min had no brother, but only three cousins, the sons of his paternal younger uncle. The eldest cousin, Hsing-lun, was already married, while the youngest was still a child. So only the second of the cousins, Hsing-ch'ao, who was fourteen years old, was legally in line to marry his elder cousin's widow. One day, the white Lolo subjects suddenly took Hsing-ch'ao and pushed him into Li-ch'ü shih's room with the intention of forcing a marriage. Li-ch'ü shih, however, had heard the news and slipped away in time to avoid the match. The Lolo people then took Hsing-ch'ao to the house of Wu-ch'i shih, who accepted him. A year later, a baby girl was born. However, it was not long before Wu-ch'i shih died of sickness.
[736] Today, her father, Wu-ch'i Shih-t'u, has to stay with her family to take care of the two young grandchildren.

614 At present, the ruling power in Wu-chio is entirely in
622 the hands of Li-ch'ü shih, who has been appointed by the Lei-
[624] po county government as head of a special pao [ward]. Her steward, the wa-tzu Ts'ai, makes all outside contacts for her and is known as Ts'ao Pao-chang [the ward headman]. The fact that Li-ch'ü shih is able to exert and maintain her power,

302 884 seventeen and still not married, then her parents will usually set a date to hold a ceremony for the girl to have her braid parted and doubled. During the ceremony they kill sheep, pigs, and other animals to entertain relatives and friends. It signifies that henceforth the girl has come of age and can have sexual freedom without interference.

836 Whether in a forest or thicket, whether beside the mountain stream or in wild fields, a young Lolo male and female could make love to each other. Provided that they do not violate marriage traditions, unmarried male and female could have affairs among themselves. This is especially true of cross-cousins who, because of their preferential marriage privilege and close contact due to kinship, could freely make love, and illicit affairs have always developed.

584 As a first step in marriage, the parents usually make the selection and then send a matchmaker to do the negotiating. Originally the matchmakers were mostly white Lolo slaves. If the paternal aunt or the maternal uncle has a daughter, matchmaking is fairly easy; there being mutual obligation on both sides, they dare not [56] make any commitment with another clan. After a mate has been chosen, the matchmaker [187] will get the consent of the girl's family to ask a pi-mu to match the horoscopes of the intended couple and to divine whether the marriage would be auspicious or not. If it is found to be unlucky, the matchmaker will not come back again. Sometimes, because of their kin relationship or because of the attraction of the girl's looks, the two families would disregard the result of fortune-telling or divination and proceed with the marriage anyway.

583 After both families have agreed to the marriage, the matchmaker then goes back and forth between the two to negotiate for the betrothal gift or money. The amount of cash to be paid by the man's family depends upon the family's financial ability. Generally, a black Lolo family pays a betrothal gift of from 500 to 700 or 800 ounces of silver. (At the time of the author's stay in Lei-po, one ounce of silver was equal to 160 dollars of Chinese national currency.) Sometimes the betrothal gift may be as much as 1,000 ounces. Because of their low social status, the white Lolo pay only 100 or 200 [567] ounces of silver. For the daughters of household slaves who accompany the mistress in marriage, no gift is necessary.

584 After the betrothal money is settled, then comes the engagement. First, the man's family sends the matchmaker and others of the household with gifts to the girl's family. At that time only a part of the betrothal money, usually about

584 one-third, is paid. It is given personally by the matchmaker to the head of the household, either the girl's father or elder brother. To entertain the matchmaker and the others, a sheep is killed and wine provided. They talk together at night and the visitors stay on until the next morning. Several days later the girl's family sends someone to return the visit but without bringing any gifts. The man's family also has to kill cattle and entertain him with wine and ask him to stay overnight.

Several months and sometimes several years intervene between the engagement and marriage. It depends on the time when the man's family wants to receive the bride. Before the wedding, the family invites a pi-mu to choose an auspicious [177] date and at the same time makes the announcement through the matchmaker to the girl's family. The latter then sends a per- [583] son to collect the remaining portion of the betrothal money, which is paid in full. Sometimes the man's family keeps the last installment to be paid after the marriage. Oxen, horses, guns, and other things may be offered in lieu of silver. Because of this heavy expense in marriage gifts, the Lolo do not want the girl to remarry outside the clan if her husband should die before her. She is allowed only to transfer the marriage within the clan to avoid losing the benefits of the betrothal money.

585 Lolo families usually set the wedding date for an odd-numbered month, such as the fifth, seventh, ninth, or eleventh, as most suitable for the ceremony. Two days before the wedding, the man's family dispatches several strong adults, preferably also in an odd number, to the girl's family to carry back the dowry which includes the bride's garments and ornaments, such as skirts, felt coats, necklaces, bracelets, earrings, and the like. When the men arrive at the house of the girl's family, they are seized by the men and women there, and their faces are smeared with black soot in a spirit of gaiety.

On the eve of the wedding, the man's family again dispatches several strong adults, sometimes more than ten, including brothers of the groom, to the girl's family to welcome the bride. Hearing the arrival of these adults, all the male and female members of the bride's family gather at the door to await their approach. As soon as they [57] come to the door, they are splattered with water and completely drenched. Then they all break into laughter at the prank. After entering the door, the men from the groom's family, being unprepared, are again smeared on the face with soot from the bottom of the stove and sprinkled and smitten on the eyes and nose with pepper in an utmost display of frolicsome activity. That same

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

584 his establishment, he asked that one of them might be given to him. Lo-chee agreed to this request, and called all the girls of the establishment together. Then he told the mandarin's son to make his choice. Here, however, the girls struck. They were desperately annoyed and made a big row. They absolutely refused to go to the Chinaman at any price. Possibly they knew that they would have the secret sympathy of their master, however he might curse them for their obstinacy in the presence of the son of the official whose favour he wished to purchase. The feelings of the young fellow were appeased by sending to the city of Chaotung, where a Chinese girl was purchased and presented to him.

622 628 When the revolution broke out there was a general amnesty proclaimed and many prisoners were released. Lo-chee thus found himself a free man again, and came back to his estates south of the Yangtse, where, after a while, he resumed his stern sway over the country-side as if he had never been away. The officials, however, in the district where he lives, have their eye on him, and seem determined to get him sooner or later and break his power. Up until now, however, he has defied all their efforts. During the stern anti-opium campaign, when great efforts were made to uproot all the poppy grown, a military official and a band of soldiers went around the different districts to see that the Government commands were properly obeyed. It was rumoured that this official had orders to capture Lo-chee. The Earth Eye, however, seems to have got hold of this information, and when the official and his soldiers entered the castle to discuss the carrying out of the anti-opium campaign they were startled to see over a hundred armed men all lined up to receive them. The soldiers wished to try conclusions, but

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

622 648 the officer wisely refrained. To him discretion was the better part of valour. He left the Earth Eye for a more convenient season. Lo-chee is still in his castle, ruling his tenants with a rod of iron, training hundreds of men for the day when the Chinese soldiers shall make a real attempt to break once for all the power of this wild outlaw Earth Eye. When this effort is made in earnest it will surely succeed, as similar efforts have succeeded with some who were stronger even than Lo-chee.

622 The very reverse of this man is found in an Earth Eye who lives forty miles farther south. He, in common with many more of his class, has often shown a fierce, cruel disposition, but has failed to carry this out consistently. Consequently some of his retainers have broken right away from him, refusing not only the ordinary duties of the feudal system but also the slightest rent for their land. When I first went to visit this Mr Ah-yee I found his castle in a most dilapidated condition, and there was not a single decent room in the whole set of buildings. Like all other Nosu, he is very fond of horses. On one occasion I found in his stables a fiery horse that smoked tobacco and whinnied for it if he were deprived of it for any length of time. The Earth Eye would go down and stand near the manger, smoking a long pipe. The horse would stretch out its neck and sniff up the tobacco smoke with great avidity, showing extreme delight as he did so. Possibly owing to this habit, in which his master indulged him, the creature was quite thin.

584 Earth Eye Ah-yee has two boys and a girl, and as the girl grew there were suitors for her hand. One young Earth Eye was keen on finding out what kind of girl she was, and determined to visit her home in disguise. One day a band of wandering players and conjurers strolled into the courtyard

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

584 and offered to perform for the amusement of Ah-yee and his household. The whole establishment turned out into the yard, and among them the young girl. She entered as heartily into the fun as any of the others. After the players had gone away Ah-yee discovered that in the band was the young Earth Eye who wanted his daughter. The enterprising young fellow had bribed the strollers to let him be one of their band temporarily, and on their consenting had led them to his would-be father-in-law's home. He enjoyed the adventure very much, and saw all that he wished to see. The father of the girl was wild at what he termed the great insult, and said that if he had found it out in time he would have given the suitor a sound thrashing. I wonder whether the girl repented at not having dressed in her very best on the occasion of the clandestine visit of her lover. Later the enterprising young fellow came to a terrible end, and the girl he wanted was given as second wife to his uncle, a man old enough to be her father.

[463] 292 751 While I was staying with Ah-yee I noticed that he had a tailor at work making a number of garments. One of these garments was of red flannel and had a number of Nosu words worked on the front. Ah-yee told me that these were a charm which would protect the wearer of the garment whenever he was in a fight or in great trouble. He gave me one such garment later on. I have had no need to test the protective qualities of this magic garment, and am afraid the donor did not believe the yarn he told me about the wonderful red jacket.

791 842 These great Earth Eyes are frequently the prey of wizards and necromancers. Lo-chee, in spite of his seven wives, had no son. A necromancer was consulted and he gave it as his verdict that the castle was built in the wrong position, so interfering with the hidden influences of the soil. In

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[162] She has three sons and five daughters, all at home with her. Here again our visit had to do with the marrying of a daughter, but this time it was Mr Long's turn and I was left alone. Ah-ku was very anxious to get one of her daughters betrothed to one of Mr Long's sons, and this was partly why she had been so pressing in her invitation to us. It is an expensive thing in Nosuland to marry a daughter of a Black Blood. Two or three hundred taels, say forty pounds, have to be given for the bride, and Ah-ku was likely to make a good thing of her daughter's matrimonial ventures. If the parents of the girl are generous, they will often send their daughter away with a well-stocked trousseau, equal in value to a good part of the money presented to them by the bridegroom's parents. If, however, they are near, and bent only on making a good bargain for themselves, they will send the girl away with bare necessaries, and keep the silver they have received for themselves.

Our evening meal the first night we stayed in the friendly widow's home was prepared in a different way from the suppers of previous days. There was, however, a cruelty about the preparation which would disgust most Westerners. A very fine calf was led into the courtyard, facing the room where we were staying, and seeing they were about to kill it for us, I begged them to desist, saying that a sheep would be ample, and would satisfy all the requirements of the widow's hospitality. But in this request we found ourselves up against an opposition we were unable to overcome. All the retainers, to a man, were against us. They were bent on a good feed of veal, and were determined not to allow the guests to interfere with their wishes.

One man led the calf by a rope and another of the slaves

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER XXXI

A WREATH OF STONES AROUND CORAL BEADS

THE ambitious schemes of Vri-ha and his friends having fallen through it was necessary to make some other arrangements for the little girl who had sat alone around the fire in that circle of sixteen men. Among both Chinese and aboriginals it is the rule that all marry. Old maids are unknown. There are a few cases where daughters refuse to marry so that they may wait on their parents in their old age. This is only done, however, in cases where there are no sons and consequently no daughters-in-law. A daughter who in such a case refuses to marry wins the respect and even honour of all people and her case is sometimes reported to the throne as worthy of due reward. There are also the priestesses and nuns, who are spinsters, but these are but a small fraction of the whole population. A husband for every woman and a wife for every man is the rule of the land. Adam needs Eve, and vice versa. The Orient does not break the rule of the Garden of Eden. The social arrangement made at the beginning of race by the highest authority remains true in the Orient to this day.

Vri-ha's little sister was, after a while, betrothed to a Black Blood living not far from the home of the friendly widow. I remember it as a house where the rows of charms to keep off the demons were more than usually numerous. Later on it was seen that these charms were unable to save little Coral Beads in the hour when she had to face her great trial.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

584 This marriage, like all marriages in the Orient, was contracted with the aid of a go-between. The Nosu have an interesting custom in relation to these go-betweens. When the day of the marriage comes round the go-between goes to the bride's home to announce the date and to see that the bride is ready to go to her husband's home. When the go-between reaches the bride's home the latter's people begin to chide and blame the go-between for arranging an affair which means the loss of the daughter whom all are so fond of. Sometimes the girl's folk beat the go-between quite severely. It is not always a paying business to concern oneself in the family affairs of others.

585 There is an enormous amount of eating and drinking at the weddings of important Nosu. When the Earth Eye Too, whose burning raids were referred to in Chapter IX., married his only son to the daughter of another Earth Eye, there was a round of feasting such as Nosuland rarely sees. For seven days and nights the feasting was kept up. Being near to Chinese territory, a lot of the Chinese came as guests. The marriage of the son of the most important chief in Southern Nosuland was a matter to interest even Chinese. To accommodate the pork-loving appetites of his Chinese guests, Chief Too killed one hundred and forty pigs. For the Nosu guests, forty oxen were slain. There was no room in his castle for the ten thousand guests that appeared during those seven days of feasting, so the substitute for tables was laid on a plain near the chief's castle. The wine, or rather spirit, drunk on this occasion was carried around in water-buckets, and the guests drank as if they were drinking water. On such occasions, when men are well drunk, there is often a lot of quarrelling and fighting. These fights, however, are easily

565 This accounts for the perpetual need of additional Wa-tzu by the I of
567 Liang-shan. For hundreds of years, there has always been in this region a hereditary Wa-tzu class. But since its population has remained sparse and the fertility of its soil is low, the only method of increasing the number of Wa-tzu is to capture men and women of other racial groups. In this case all the captives happen to be Chinese, who are the only people living in the surrounding areas. This practice of the I is still being perpetuated today in full force. Some state that the total number of Chinese captives has already reached several tens of thousands (although this figure may be highly exaggerated) and that a considerable number are still being captured at the present time. According to their distribution by the hsien, the largest number of captives are taken from Lei-po, and next from Yung-shan in Yünnan province, captives are also taken from Ma-pien, O-pien, Yüeh-sui, Hsi-ch'ang and others. The general practice of the I is first to separate the captives of the same family or village and to dispatch them to different districts to prevent their joining forces and escaping together. The captor is their first master who may then sell his newly acquired Wa-tzu for silver. After these Wa-tzu have been carried around and sold repeatedly--sometimes throughout the entire region of Liang-shan, having been captured at Lei-po and ending up in Hsi-ch'ang--there would be no means of escape. The family may attempt through a middleman to ransom a captive if it knows his or her whereabouts. In these transactions the I's only concern is silver, and the ransom exacted is always dozens of times higher than the market price at Liang-shan.

584 Strange to say, features of both the Orient and the Occident
[591] may be found in the Liang-shan society. As in the West, a son, after his marriage, establishes his own family apart from his parents; as in the East, the family organization is patriarchal, and the parents who are despotic select mates for their sons and daughters. This selection is based on the principle of a suitable alliance in respect to property and wealth--a form of commercial marriage, /114/ typical of an Oriental society. The bride's family usually demands a large settlement in proportion to her own family's wealth. Therefore when an I takes a bride he may be obliged to spend his entire savings and even to go into debt his entire life. For this reason many people cannot
587 marry at all. One of the results is the development of the system of "wife transference" whereby "a younger brother marries his sister-in-law at the death of his elder brother." Although this practice seems

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

family was saved; but they say nothing about animals.

The Miao of that region say that the land was all divided among the three sons of Noah, who were the ancestors of the Miao, Chinese, and No-su. The Miao are the descendants of the eldest son. Unfortunately when the land was divided, they only used straw ropes for boundaries, while the No-su used stones. A fire occurred which burnt up their boundary ropes, but left the No-su stones uninjured. Thus they lost their land!

In the olden times the No-su did not beg for and betroth a wife as they do now, but obtained their wives by main force. At the present time, while milder methods prevail, there are still survivals of the ancient custom. As a rule, the betrothal now takes place very early, sometimes in infancy, and at the ceremony a fowl is killed, each party taking a rib of it. When the young people come to marriageable age, the final negotiations have to be concluded. These are purposely prolonged until the bridegroom, growing angry, gathers his friends and makes an attack on the maiden's home. Arming themselves with cudgels, and covering their heads and shoulders with their felt cloaks, they approach secretly and then rush towards the

T /168 cont'd/

177 P. --. Matriarchate. Op. cit., 242: "Most of the (wedding) terms used by Tungus are borrowed from the Mongols and other ethnical groups, yet some practices are borrowed direct from the same sources. This is quite comprehensible for the matrineal system of the clan was probably used by the early Tungus and Manchus or perhaps even by the pro-Tungus. As a matter of fact the Kalym, the dowry, the journey of the bride and her adoption by the husband's clan are absolutely useless ,169/ in the matrilineal clan system and the matrilocal marriage. It is thus natural that the terms concerning all these elements of the wedding have been borrowed together with the customs. The fact of the Turco-Mongol origin of most of the terms of relationship adopted by the Tungus when they had already adopted the patrineal clan system is beyond doubt...." Page 243: "The maximum result of analysis may be that at certain periods, the matrilineal system was a widely distributed ethnographical feature, characteristic of different groups, just as nowadays the patrineal system is that adopted by almost all groups of Asia." /Cited in English./

/170/ Notes on the Lo-lo P'o

L 113 These notes are taken from Au Yun-nan. Les Lo-lo P'o /In Yunnan. The Lo-lo P'o/ by the Reverend Father Alfr. Lietard, Library of Ethnological Monographs, Anthropos (1913). The book in question reached me only when the printing of my study was nearly finished.

L 114 One is very surprised to ascertain that the T'ou-jen matrimonial customs present so much resemblance with those of the Lo-lo P'o, especially with respect to the general trend of the different phases of marriage. Unfortunately, the Father Lietard's work is not detailed enough to permit a deeper study of the subject. However, these notes as well as those which precede on the Miao suffice to recall the importance of the problem concerning the factor of the peoples of southwestern China, not only in the question of Chinese civilization but also in that of the ethnology of the Turco-Mongol group.

L 584 Op. cit., p. 155 and following: When the parents have cast their eyes on a girl whom they would like to have their son marry, the

/170 cont'd/

L 584 father enters upon negotiations with the girl's father. If the latter's response is favorable, a go-between is sought. He must be an individual who has many children. The go-between is invited to dinner, and during the meal, at which meat and wine are served, he is asked to go to such and such a family to ask for such and such a girl in marriage. He goes there for the evening meal, with one or two pounds of meat and two measures of wine. He makes the proposal, and the next day L [273] he can bring back a favorable answer to the boy's family. They fete him, which is called "drinking the wine of the promise." They wait six months or a year and proceed to the second operation called "drinking the wine of the end of the negotiations." The go-between is again invited to dinner. After the meal he goes to the girl's family, taking along a goat, a pound of salt, and 20 measures of wine. There L [262 231] the goat is killed, and they feast while discussing the conditions of the marriage. After the banquet the go-between returns to announce to the boy's father the conditions, which are nearly always 6 or 7 taels L [301] of silver and flowered shoes or a turban. If the boy's family is rich, more is demanded: silver bracelets, rings, and earrings and eardrops. Two months before the wedding the go-between conducts the ceremony of setting the wedding day. For that he comes first to the boy's home, from where after a family-style meal he goes to the girl's home to set the day of the wedding. He takes a piece of cloth, a liang of sewing thread, two measures of wine. The day before the wedding a friend L 585 of the family takes a 20-pound goat to the girl's home. The morning of the big day the go-between, who has received two measures of wine /171/ and two goat heads for his trouble, takes to the girl's home 6 or 7 ounces of silver, the shoes, etc. He is accompanied by the boy, who upon arriving at the girl's home prostrates himself to his parents-in-law, thanking them for giving their daughter to him. The daughter herself stays in the kitchen; she must not see her fiancé. L M [533] Then the family gives a big feast to the guests. The meal is served in the courtyard under tents. They sing. The old people especially distinguish themselves by their improvisations. (This sung Lo-lo dialogue can very well be compared with the T'ou-jen song of the toilette, p. 59.) What have you put on your daughter's head? Your daughter

[101 cont.]

La 101 131 The "Lao" belong to the "Thai" tribes that have given their name to the present province of Laos. They are represented in Tonkin by only a few families, in the sectors of Hoang-su-phi and La of Dongvan. Rather large groupings of "Lao" are established in the [648] Chinese canton of Tu-long, opposite Man-mei. Often persecuted by the "Thai" they have drawn close to the "Meo," whose manner of life they share.

The "Pen-ti-lolo" (1)

1. See note under "Lao" above.
[page 110]

Lo 101 The "Pen-ti-lolo," whose name signifies "Lolo aborigines," belong by their dialect and most of their customs to the "Thai" group, despite the denomination of "Lolo" which is given them. They are likewise known by the name of "La-qua." The "Thai" call them "Mong"; they call themselves by the name of "Ca-beo."

Lo 161 [102] From 150 to 200 representatives of them are found in the sectors of Yen Minh and of Pho Bang, where they appear to have been settled from a very remote period, previous to the arrival of the "Meo." They are decadent and in the process of being absorbed by the Lo "Meo." The typical man is tall, slim, vigorous in appearance. The 142 women are stylish; their skin is whiter than that of the women of the Lo neighboring tribes. They wear garments often decorated with em- 291 broidery and appliqued with material of various colors.

Lo 301 (Photo 465, Plate 30, shows a young "Pou-piao-lolo" girl (left) and a young "Pen-ti-lolo" woman (right). On the latter is 584 seen the jewelry characteristic of this tribe, consisting of a long necklace of white beads wound round a great many times and covering almost the entire breast. This is the traditional engagement present.)

The "Pou-piao-lolo"

Lo 101 131 The "Pou-piao-lolo" are settled to the number of about twenty families in the same sectors as the "Pen-ti-lolo" and near them, who

[179 cont.]

593 The head of the family exercises very great authority, to which his children are completely amenable until the day when they establish new households.

853 862 [180] The customs relative to childbirth appear to present no peculiarities other than the following:

Every three days the child is given a little chewed rice.

Nursing lasts only one year.

597 The "Lolo" sometimes adopt children, which families of their tribe having numerous children either surrender or sell to them.

The adopted child takes the name of his new family and enjoys the same rights as the legitimate children.

584 The marriage request is made by two friends of the young man who present themselves at the home of the young woman, carrying certain articles of food (fowl and rice).

A family council, made up of relatives of the young woman, examine and discuss the proposal. In case of refusal, the two intermediaries withdraw, carrying the articles of food. In case of acceptance, these articles of food are eaten on the spot.

583 The young man, advised of the favorable answer given his proposal, returns with his two friends, carrying gifts, and settles with his future father-in-law the amount of the dowry, then the date 585 of the marriage. On the day agreed upon, the fiancée is conducted to the home of the young man, accompanied by her brothers and sisters, by two old women, and by the two intermediaries. When evening arrives, the marriage is celebrated by a great feast followed by dances. Six days later, the newlyweds spend two days in the home 591 of the young wife, then go and spend a night in the home of the husband. After this, the bride returns and resides in her parents' house, where she remains until the day that pregnancy appears certain. Then she comes to establish herself permanently in her husband's house.

We have already found this last custom among the "Tho" of the [171] Si Kiang and among the "Nung." This agreement is not lacking in interest. It has not been possible for us to determine the epoch to which this custom goes back among the "Lolo" of Tonkin.

583 The young folks may marry against the wishes of their parents, as we have already seen among the "Méo." The young man carries